

Q. 1544.

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MIDWIFERY

BROUGHT TO
PERFECTION,
BY

Manual Operation;

ILLUSTRATED IN A
LECTURE

CONTAINING

- | | |
|---|---|
| I. The <i>Reasons</i> and <i>Motives</i> for instituting, and undertaking the Performance of a complete <i>Course</i> of MIDWIFERY. | III. A <i>Disquisition</i> upon the Excellency of the <i>Art</i> of MIDWIFERY, in its own Nature. |
| II. An <i>Enquiry</i> into the Merit of such a New and Laborious <i>Enterprise</i> . | IV. The Regular <i>Method</i> , and different <i>Steps</i> to be taken, in order to qualify and accomplish <i>Pupils</i> , both in the <i>Theory</i> and <i>Practice</i> of this most useful SCIENCE. |

By JOHN MAURRAY, M.D.

*No dubita, cum te Pater Lucina levabit,
Tollere quicquid erit. Dea sum Auxillaris, omen
Exorata ferò.* Ovid. *Met. lib. 2.*

L O N D O N :

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MDCCLXXV.

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*To all who apply themselves
to the useful Study of*
M I D W I F E R Y.

GENTLEMEN,



YOU know, it is the common-Custom for every paucry Piece to bear some great Patron's Name in its Front ; either to vouch for the Quality of the *Performance*, or else, to protect it against Censure and Contempt : Therefore it is, that I am resolv'd to continue still so singularly unfashionable, as to write no particular Dedication ; but, instead thereof, I shall take leave to ad-

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dress my self to you in General : For, you only, are intitled to the immediate Benefit of my *Lectures*, upon this most Curious Branch of *Natural Philosophy* ; and consequently, to this brief Introduction to a compleat *Course* of MIDWIFERY.

'Tis to you, therefore, *Gentlemen*, that I am more particularly to open my Mind, and speak most freely : To you I am to expound the Truth of Things ; and reveal the *Mysteries* of our great *Art*. For which Reason, I shall take this Opportunity, to let you a little farther into the Origin of this *Design* : In order to which, you must know, That the Illustrious *R. Boyle*, recommended to the learned World, that, a new System should from time to time be publish'd, so often as any *Advances* were made

in the *Sciences*; because, says he, such a *Work* may then be of the greatest *Advantage*; not only, for the Instruction of Youth, but also, that the *Curious* may always have before them an *Index* of those *Discoveries*; to the end, that no more *Time*, nor *Labour*, be spent in the Research of what is already known. To this, that great *Philosopher* adds an Admonition, that no such *Performance* be undertaken, 'till the *Sciences* have actually gain'd some considerable *Improvements*.

Now, give me leave to tell you, *First*, That, the *Science* of *Midwifery*, has been lately so much improv'd, that I scruple not to say, 'tis perfected: And *next*, that, as I my self, far be *Vanity* from my Words, have had some small Share in the great *Work* of its *Perfection*; so, at my late arrival

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arrival in *England*, I resolv'd to abstract my *Manuscripts*, and put the many *Excerpts*, which I had collected in my Studies, and Practice Abroad, in some Methodical Dress, on Purpose to publish them here, for the common Good ; which I, accordingly did, in the Book intitl'd, *The Female Physician* : And, this Performance meeting with a very kind Reception in the World, I, again, began to put Pen to Paper, intending some small Addition, or short Supplement to that *Work*, against its next Impression ; but, finding my Thoughts too extensive, to be confin'd to this narrow Design, I subjected my Sentiments to the Superior Judgment of some learned Men ; to whom I ingenuously remonstrated the Difficulties I labour'd under, and the State of the

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the Case, in the following manner, viz.

I. That, I thought my self, in Conscience, bound, not to conceal from the World, but, to publish, what I knew might tend to the Good of *Mankind*.

II. That, this could not well be done, by way of Supplement to that *Book*, because of the Prolixity requisite to express the Variety of Matter to be discuss'd.

III. That, no such large Addition could be made, without raising considerably the Purchase of that useful *Book*; nor consequently, without depriving the Poor of the Benefit of it, for whom it was Originally intended, as much as for the Rich.

IV. That,

IV. That, there were *Quacks* in *Midwifery*, as well as in *Physick*; and, that, such a Performance, however Charitably design'd, might prove of dangerous Consequence, by encouraging Persons, who were neither bred to it, nor qualified for it, arrogantly to attempt the *Practice of Midwifery*.

V. That, I wou'd willingly secure this Myfterious *Art*, for them, to whom it properly belong'd: That, I was not for giving the *Children's Bread* to *Dogs*; nor for casting *Pearls* before *Swine*: That, I would not be guilty of prostituting *Learning*; and, much less, of profaning the best of *Professions*, &c.

Upon these Remonstrances, those Excellent Men agreed, as
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it were, *unâ voce*, in their most friendly Advice to me ; that, I should follow the Bent of my Inclination in Writing ; and sum up my Matter, in the most plain, easy, and instructive *Stile* : And, in this Affair to make no partial *Steps*, but, in a regular *Method* to comprehend the Whole of this *Art*, digested under proper *Heads* : And, at last, to divide these *Heads* into a *Course* of *Lectures*, to be read, only in the Audience of such virtuous *Persons*, as have a Mind to enter, by the Door, into the *Profession* of *Midwifery*.

In Compliance wherewith, *Gentlemen*, by this very Means, I propose, to ease you of that immense Fatigue, which many others, as well as my self, have undergone, in the Improvement of this *Art*. I have studyed to relieve both your *Minds* and *Memories*,

mories, from all great Inconveniencies in your Pursuit of this *Science*. I have effectually endeavour'd to render that *Art*, which in the Words of *Hippocrates*, is *long and difficult*, both *short and easy* to be acquir'd. I have compendiously drawn all the Produce of the Study, Industry, and indefatigable Labour of the *Curious*, for many Ages, into a succinct *Epitome*, for your present *Use*, and future *Service*.

All Men know, how profitable it is, to search into the *Truth of Things* ; and none can be ignorant, how difficult it is to come at it : It, therefore, becomes you, to have an intent Eye this Way : For, Truth lyes deep, and you, *Gentlemen*, must resolve to fetch it up at Leisure. Now, to facilitate this *Point* ; in the brief Accounts to be given you of
Things

Things necessary to be understood, I shall strictly confine my self to those *Heads*, which directly relate to the *Nature* and *Use* of the Subject of *Midwifery*: And, these I shall always discuss, without taking any *Biafs*, from general *Terms*, or specious *Hypotheses*.

Whatever *Inferences* I shall draw, shall be grounded upon Premises, sufficiently prov'd, by the Testimony of our *Faculties*: 'Tis only this Kind of *Knowledge*, that I shall recommend to you, as useful and conducive to your comprehending our *Boethogynistick Philosophy*; in treating of which, I shall always carefully observe this *Rule*, namely, never to intermix any *speculative* or *chimerical Flights*, with certain and evident *Truths*; by which I only understand such *Things*,

as have the full Approbation of our *Senses*, which are the only Instruments, that G O D, and *Nature* have given us for this Purpose.

The *Pupil*, will readily perceive, how every the most minute Thing, that I shall advance, will naturally lead him to the Knowledge of some important *Point in Practice*; which, without such previous *Lights*, would lye in gross Confusion, and depend upon the Risk of *Experiment*, and *Guess-work*. For this Reason, it may be proper to inform you, that there's no certain *Knowledge* to be attain'd to in *Midwifery*, but, by such laudable and ingenuous *Means*; for, *Practice*, or *Experience* itself, without *Theory*, will never make a compleat *Midwife*; no more than any other *Science* can be obtain'd, with-

without a perfect Acquaintance with the *Rules*, on which it is founded.

He, who is conducted only by wild *Notions*, or delusive *Appearances*, and is not able to reason about the smallest Differences of *Things*, will never discover an *Error*, 'till 'tis past Remedy; for, if there be any thing of *Science* in *Midwifery*, 'tis illustrated, and conducted by *Demonstration*; without which, 'tis nothing but a *Work of Chance*, and mere *Confusion*, which will never yield any Man the Means of Conviction, much less of Satisfaction. Hence it is, that the *Empirick* and *Experimenter*, continue altogether in Uncertainty; because, they have no *Rules*, not so much as enough, to make Observation it self of any real Use or Service.

I am,

I am, indeed, sensible, that most of our *Practisers* in these Parts, have, with great *Industry* and *Trouble*, drawn their whole *Knowledge* in this *Art*, from the Books and Writings of dead *Authors*, not from the *Practice* and *Precepts* of living *Professors*; which Method, by the by, *APOLLO* himself, did not approve of, as being insufficient for the great End of Accomplishment, inso-much, that he sent his own Son to *CHIRON*, to be Orally instructed. But, after all, I find, that, these Gentlemen lay under the Necessity of so doing; because, never one yet in *England*, has been at the Pains, like the good *Samaritan*, to hold out his Hand to assist the weak Beginner, in pursuing his *Obstetricious Studies*; which has been no small Loss to the Community in
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General, as well as to those Particular Persons in the Beginning of their *Practice*. For, how little Relation the very best Books, and latest Compendiums of *Midwifery*, have with, or bear to, what I shall plainly and amply instruct you in, by my *Course of Lectures*, will manifestly appear, to all that are pleas'd to read them, and hear me.

But, why should we run Parallels, where there are none? What Books of *Midwifery* have we ever had in *England*, but, bare *Translations*; which, at this time of Day, will never bear the reading of any good Judge? Nay, more than this, What Book has ever yet been written upon *Midwifery*, in any Country, or in any Language, that may be call'd compleat? I think, I have read all that ever have appear'd on this

this Subject, and yet not seen one, but, what is either Defective in many respects; confusedly prolix in others; or, which is worse, abounds with gross *Errors*.

If this, then, be the *Case*, I am apt to believe, that, no Person of *Candour* or *Equity*, will condemn my new and laborious *Undertaking*; in which, I have carefully studied, and painfully labour'd, to correct all the *Errors*, and supply all the *Defects*, in this noble *Science*, by the Helps of the latest *Authors*, and the ablest *Professors*, as well as by my own *Speculation* and *Experience*. And as, in this, I am pretty well assur'd, that, I shall perform an Office, not altogether useles, nor unprofitable to the World; so, I must confess, that I have found my *Design* countenanc'd, and my *Expectation*, in some Measure,

sure, answer'd by you, Gentlemen, who have already done me the Honour to enter under my Tuition.

Let us, therefore, every one, in our Stations, consider, that, all publick Virtues, are in their Extention, as much Preferable to private Ones, as the World is bigger than a Philosopher's Cell: Let us remember with Admiration, the glorious *Encomium* of LUCAN, upon CATO, viz.

*Non sibi, sed toti genitum se
credere Mundo.*

Let, therefore, no Attempts whatsoever against any valuable Enterprize, discourage us, in our Endeavours for the Publick Good: For, we all know, there's none so Innocent as not to be censur'd, or traduc'd; nor, are there any

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so wicked, as to want an Advocate. But, What's this to the Purpose? *Calumny* itself, to a Virtuous Person, is no more than a Shower into the Sea: He lives not to the World, but to his own Conscience: If a *Jewel* be right, no matter, *says he*, who calls it a Counterfeit. 'Tis his greatest Ambition, to do good; not to please others, or to expect a Reward from them, but, merely to gratify his own generous Inclinations; rightly judging, that, the having done what is Good and Great, is the noblest Reward of both; and, like the Sun, disperses equal Light, when Men look, or look not, upon it. And truly, the very *Life* of Man is not to be justly computed by the Number of Years; but, by the Improvement of them: And, with respect to this, the *Italians* have

a very notable Proverb, viz. *La Sera loda il Giorno*, The Evening crowns the Day.

In fine, Gentlemen, I shall only farther observe to you, that the Whole of the ensuing *Lecture*, is but a short and plain *Prefatory Discourse*, by way of *Introduction* to my Design: And, as this *Undertaking* was Originally calculated for your present *Use*, and *Instruction*, so was this Beginning of it intended for your better *Information*, and future *Satisfaction*. To desire, therefore, your *Favour*, would be to question your *Benevolence*; and, to demand your *Encouragement*, would be to suspect your *Gratitude*: For, the *Enterprize* being wholly yours by Birth, it has a natural *Claim* to your *Care* and *Concern*; and, coming thus boldly into the *World*, for your *Service* and *Benefit*,

ness, it has a singular Right to
your Patronage.

To conclude, if any Set of
Men should be pleas'd to
give themselves the Trouble,
to consider without Prejudice,
and reflect without Partiality,
upon the *Nature* and *Quality* of
this *Publick Undertaking*, I cannot
entertain the least Doubt, but,
that, they also, would readily al-
low me to deserve their Excuse,
if not their Thanks. Be this as it
will, GENTLEMEN, if you
are thereby oblig'd, and the
FAIR SEX reliev'd, I have my
full Desire.

JOHN MAUBRAY,

*From my House in New-
Bond - Street, near
Hannover-Square;*



open a Set of Lectures, as at this time
I am about to do, **A**n the Presence of
this worthy Company.

LECTURE,

By Way of INTRODUCTION,

To a Compleat COURSE of

MIDWIFERY.

HAVING the Honour to speak
before this Assembly, and
particularly to address my
self to some Persons of Let-
ters and Distinction; I think,
I am in Duty bound to signify, that,
'tis by the Advice, and with the Ap-
probation of some of my most learned
Friends and Correspondents; both at
Home and Abroad, that I have at last
been

been prevail'd upon to undertake a new Work, and a laborious Task, and that upon the most ingenious Subject of the excellent Art of MIDWIFERY: And upon this Branch of *Natural Philosophy*, I have resolv'd, conformable to the laudable Custom of other Countries, to open a Set of Lectures, as at this time I am about to do, in the Presence of this worthy Company.

The Work I call New, because I find it is the first of its Kind that ever was instituted in these Parts; and I am not at all insensible that new Enterprizes, however laudable, are always censur'd, and generally oppos'd, merely because they are not already put into Practice. But as 'tis the Property of a mean and timid Soul only, to be discourag'd, and drop good Designs, for fear of every puny Obstacle in his Way, so, I conceive, 'tis the Part of an honest Mind to encourage generous Inclinations; to contemn Difficulties, and break through all Oppositions, 'till he has accomplish'd his commendable Enterprize. 'Tis the chief Care of a great Spirit to do Things that are honourable

nourable in the Sight of his own Conscience ; but, whether the World gives or refuses him the Character he would deserve, it matters not ; for, his Business is Virtue, not Ostentation ; and the Reward of Well-doing he finds in the Action itself, without depending upon the Voice of the People.

I call the Task laborious, and truly I may, probably, find it so. For tis one Thing to practise *Midwifery*, and quite another to reduce this Practice to the certain Precepts of ART ; which, at last, must be fully explain'd, and commented upon ; and finally, many a Case stated, and resolved, that never did, nor never may occur to Me, otherwise than in my Speculations. But the Consequence of all this is nothing more, than that I shall lye under a Necessity of applying myself in an extraordinary manner to the Business of my Profession ; which can be no great Loss to any honest Man, considering, that we live in an Age where nothing pleases, but that which is Excellent and Perfect in its Kind ; where all that's but indifferent

is despis'd, or, at most, but slightly esteem'd.

But to the Purpose of my intended Discourse. In it, I propose, *Firstly*, to assign this learned Company my Reasons and Motives for this new Undertaking. *Secondly*, I shall enquire into, and examine, not only the Merit of this Enterprize; but also, *Thirdly*, That of the Art of *Midwifery* itself. *Fourthly*, and *Lastly*, out of Regard to this Occasional Meeting, as well as for the Satisfaction of the Publick, I shall hint at the Method, and touch upon the divers Steps that I regularly intend to take, in order to qualify my present and future *Pupils*, for the ready and easy Execution of their Duties; and the safe and certain Discharge of their Functions in all Cases of *Labours*, to which Providence may call them.

As to the *First* of these, then, You know, *Gentlemen*, it is every Man's Duty to render himself profitable and serviceable to Mankind, if he can, to the many; if not, to the few. As for me,

me, though I am a Native of *North Britain*, and an Inhabitant of *England*, yet I am a Citizen of the World; which I would only divide into two Republicks, a Greater and a Less. By the Greater, I mean the whole Universe; by the Lesser, only the Places of my Nativity and present Residence. If I could, I would willingly serve both at once; that is, the whole Race of Mankind. If I cannot, I will at least readily contribute my Mite towards the Service of my Country, *Great Britain*, in a particular manner; and there, if I can, I will endeavour to serve all Mankind in general: If I cannot, I'll ev'n content myself with obliging a few in particular. For, according to *Cicero*, Men are not born for themselves, but for their Country and their Friends. And truly, a good Man may serve the Publick, his Friend, and himself also, in any Condition of Life; for, Human Nature never wants Matter to work upon.

The Common Soldier may discharge the Duty of a good Patriot, as well as

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the Captain-General : And the Philosopher, no less than the Prime Minister, when he shuts himself up in Private to attend the Business of the Publick; and retires from Business to attend the Service of Posterity. *Zeno, Socrates, Chrysippus*, and many others of this Venerable Fraternity, did far greater Things in their Studies, than if they had led Armies, or given Laws; which, however, they did, not to one Country or City alone, but to all Humane Race. Their quiet and humble Repose contributed more to the common Benefit of Mankind, than all the Sweat, Toil, and Labour of other People.

Now, the principal Motive, and chief Reason, of my undertaking the Affair in Hand, is, (with due Submission) *First*, that I may worthily acquit my self, and faithfully discharge my Duty in that Station of Life, which GOD has allotted me : And, *Secondly*, that I may effectually serve the Community, and consequently render myself an useful Member of that Body; agreeable to the Decree of Providence, which will have none to sit idle, but all

all Men to endeavour, and do something, according to the Capacity and Talents that they have receiv'd of Nature. Our best Actions change their very Qualities, when done out of a bad Principle; and the best of Literature is pernicious, when not well apply'd; that is, when it does not tend to the right ordering of our Lives, and regulating our Manners, in reference to the Interest and Welfare of our Fellow Creatures. But as these Motives of mine are founded upon the Laws of Nature, and the Principles of Duty, so, I hope, they'll not be thought unworthy of a virtuous Mind, and an honest Man.

The *Second* Thing propos'd, was, to enquire into, and examine the Merit of the Undertaking. But, as this must needs depend on the Utility of the Subject, and the Value of the Art itself; so it may be convenient, and, perhaps, requisite also, that we make the latter of these two Propositions first appear evident. Because, according as we are able to make out this Point, the former will appear either the more absurd, or

or the more plausible. As to the Art of *Midwifery*, then, the most learned Men of all Ages, Countries, and Communities, have not only studied, but recommended it, as the most useful, the most ingenious, and the most excellent of all Arts. The best and most renowned of all the *Arabian*, *Grecian*, and *Latin* Writers agree in this; and to this, both *Jews* and *Gentiles* do consent.

I need not descend to particular Quotations for proving of this Truth, because I am about to illustrate the Veracity of the *Hypothesis*, in a more plain and familiar manner; which will, probably, go a greater Length with the Generality of Hearers than all the learned Authorities that might be innumera-ly produc'd. And that in the manner following, *viz.*

First, The Usefulness and Excellency of this ART will best appear from the Necessity and Advantages of its Practice, as its Ingenuity will, by and by, and through the whole of this Discourse, manifest itself in Fact.

Then as to the Necessity of the Practice of *Midwifery*, sure, none can be ignorant of it. We shall therefore proceed to view the Advantages of its Practice. And here, I suppose, it may be expected, that a *Physician* speaking to this Point, will launch out into *Physical Positions*, or run some lofty Lengths; but, No, that's none of my Design. I am about to qualify Gentlemen for the Practice of *Midwifery*, not *Physick*. Wherefore I shall strictly confine my self to what only concerns, and relates to the One, without intermeddling in this Place either with the noble *Theory*, or *Practice* of the Other.

The first Advantage now that I shall take Notice of, in the Practice of *Midwifery*, is, *Our Certainty in distinguishing a Conceived, from an Unconceived Womb*. I mean, a *Woman with Child*, from *One not impregnated*. And this is no small Advantage, whatever the Ignorant may imagine: For, suppose only that a *Woman* is seized with some one or other Acute Disease, a *Fever*, a *Pleurisy*, an *Inflammation*,

a *Convulsive*, *Epileptick*, or *Apoplectick* Fit; in all these, and the like Cases, 'tis no ways safe, nor convenient, to take the same Method, or use the same Means with the Pregnant Woman, which those incident Distempers, would otherwise regularly require. And in this Case the best Physician, without the Helps of *Midwifery*, may be mistaken; as to my certain Knowledge many Women themselves have been. But again, moreover, this is a great Advantage, inso much, that whatever some Women may do, others must, or at least ought, from the beginning of Conception, to alter their former way of Life, by regulating as well their Conduct, as their manner of Living, to prevent a double Mischief; that is, if they will secure their own, and their Infant's Welfare; through Neglect of which careful Point of Duty, I have known great Inconveniencies, and even fatal Consequences to have happen'd; which, however, I am not any longer to insist upon at this time.

A *Second* Advantage arising from the Practice of *Midwifery*, is, *Our Certainty in distinguishing a real from a false Big-belly; and a Natural from a Preternatural Conception.* This must necessarily be a great Advantage, considering the different Qualities of these two Affections; and the directly opposite Effects that these two discording Circumstances must consequently have upon the Woman. For, as 'tis her Safety and Security to foment and cherish her real and natural Conception, so 'tis her Ruin, and even as much as her Life is worth, to treat the false and preternatural Conception in this amicable manner; for, the more it is pamper'd, the closer it sticks by her; and the longer it is indulg'd, the more difficult is the Cure.

The *Third* Advantage we draw from the Practice of *Midwifery*, consists in, *Our Discovering, from time to time, the true State and Condition of the impregnated Woman; and that not only during the Months of Gestation, but also before, and in the Hour of Labour.* We thereby discover, whether

ther the Time of Birth be near at hand or not, and how near it is: This we can judge of in most Women to a few Days; which I look upon to be of vast Advantage in many Cases of Life, and particularly in the Occasional Administration of *Physick*, and *Physical Helps*.

A *Fourth* Advantage drawn from the Practice of our ART, is, that we immediately know, *whether the Woman be taken with the real and genuine Labour-Pains, or not*. Which is a Point of the greatest Importance, considering, that as 'tis always of bad and dangerous Consequence to defer, or put off, the Birth, when the Patient is thus seiz'd, lest the Pains should vanish, and the Opportunity of Delivery be lost, which too frequently happens; so, on the other hand, to force a Woman to Labour unseasonably, when but taken with what we call the *Bastard Pains*, is a most detrimental Thing, and imminently endangers no less than two Lives at once,

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The *Fifth* Advantage in the Practice of *Midwifery*, is, that we are able immediately, in the beginning of any Labour, to discriminate a Natural from a Preternatural, and an Easy and Speedy, from a Difficult and Lingring, future Birth. As also, upon this Occasion, we forthwith discover any one, or more, of the many different general or particular Causes of such a difficult, lingring or preternatural Labour. Which done, the Judicious *Boethogynist*, or *Midwife*, can be at no great Loss to remove, and correct those Causes, whatever they be ; and consequently, to deliver the Woman fairly ; that is, by Judgment, and Help of Hand only : The Cause being once accurately known, the Cure is easily accomplished,

Finally, another Advantage in the Practice of our ART, is, that we not only most certainly know the proper Means, and Methods, to be taken in all difficult Cases ; as to the Part of assisting both the Mother, and the Infant ; but also, in all Preternatural

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Circumstances, by the Helps of this our *Obstetricious Art* only, without borrowing any Assistance from *Physick*, much less, any Instrument from *Surgery*; we are capable of Extracting dead Children, and even sometimes Monsters, as well as all sorts of false Conceptions, Super-Fœtations, Moles, &c. By which most ingenious Means, an infinite Number of Lives may be sav'd, which, upon such Extremities, strong and *expulsive Medicines* would no less effectually lose, than the *barbarous Instrument* would infallibly destroy.

These Things, duly consider'd, if they be not *Advantages*, and *Incomparable Advantages* too, I am much mistaken.

Now, upon the whole of this Head, What can be more excellent? What can be more absolutely necessary to any Commonwealth? What can be more conducive to the common Good? Or more Serviceable to any Country, than the Preservation of the Health and Lives of its multiplying Women
and

and Children ? This, I hope, will admit of no Contradiction, when we consider, That if Women were not, we should not be ; and that, in the very commencement of our Being, we should be lost and undone, were it not for the maternal Sollicitude, and her extraordinary Care. What would become of us, were it not for *Precious and Prolifick Woman* ? Nature itself would be lost, and Humane Race, in a few Years, would be extinct. They bear us in their very Bowels ; they nourish us with their very Blood, and the Milk generated of it ; they carry us in their Arms, and lay us in their Bosoms ; they wipe off our Tears, and fondle us even in our Ejulations ; they cloath us, when naked, and feed us when Hungry ; they guide us by their Counsels, and govern us by their Admonitions. In short, on our Account, they too often spend the Day in Anxiety, and pass the Night without Sleep : They take all imaginable Care of our present Comfort, and of our future Welfare : They stand by us with their kind Assurances in all

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Extremities, in Sight, and out of Sight, at Home, and Abroad. In fine, they never cease to bestow their Favours, and lend us their helping Hands, from our very Cradles, up to our Maturity and Manhood.

If this then be the Case, that such *endearing Creatures* are at so much Pains, and Trouble, with us, and for us; and that, at the very Hazard of their Lives, they thus propagate and preserve Humane Race; ought we not then in return to be at some Pains, to qualify our Selves for *their Relief*, and *the saving of them* in the Hour of *Nature's Distress*? Nay, more than this, these very Considerations ought, methinks, to inspire all the Sons of Women with Honour and Admiration; as well as with Love and Affection, for this *tender Sex*. And the rather, considering, that, without Woman, Man had been in a more wretched, helpless and disconsolate Condition, than the very Brutes. The very Thought of the Goodness of GOD towards Man, in bestowing Woman upon him, made that great *Egyptian King, Priest,*

Priest, and Philosopher, HERMES TRISMEGISTUS, imprecate, That such Men as did not do their full Endeavours in the Honour and Service of Women, might be accursed; and such Men as neglected their Company to enjoy that of any other Creature might be bury'd alive.

In like manner, ARISTOTLE, who was none of the best Friends to the Women, says however this Truth of them, that, as Man is born of Woman, so all Virtues actually proceed from Her to Him, by natural Influence. And indeed, according to most of the ancient PHILOSOPHERS, we may justly conclude, that, as she is the very first and chief essential Happiness and perfect Benefit of GOD unto Man; so she also, is, the first and chief Partaker of every Heavenly Gift, and Divine Grace. Who can be ignorant, or, who but a CYNICK indeed, will deny, that, *Woman is the most beautiful Creature, and the most curious Piece of all God's Creation?* Is she not adorn'd with a graceful, and an admirable Body? A Body! full of the profoundest Curiosities, and the noblest of Nature's

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Nature's Wonders? Shall we then *risk them*, and upon every trifling Occasion, *play fast and loose with their Lives, so precious and invaluable?* No! God forbid! It is the Business of *Midwifery* to save Life, not to destroy it; and it is the Practice of all those that worthily profess this *Science*, to prolong Life, not to shorten it; much less to take it away by any *Violences*.

This is the End, and the Natural Design, of the ancient Institution of *Midwifery*: And if Events, which crown all Works, answer this great Design, then I'm sure, it will be no great Mystery to conceive the *Utility*, the *Advantages*, the *Necessity*, and the *Excellency* of our *Boethogynistick Art*: And consequently, not only the *Merit* of this *Art* itself, but also *that* of my present *Undertaking*.

But, more particularly, as to the *Merit* of this *latter Point*; I profess, I have not a great deal more to say upon it; the Thing seems to be already made out: Yet, lest the desir'd Success of this *Undertaking* should possibly be frustrated

ted, by the Disadvantages I am under, as not being a Native of *England*, nor quite so generally known, as I most heartily wish to be; I should have been very glad, to have seen it, both begun and carried on, by some abler Head, and more skilful Hand than my own: However, since *Providence* seems to have left it to me, at least, to *break the Ice*, I am content, rather to expose myself to any Hazards, than to suffer such a profitable *Spark of Learning, and Ingenuity*, to lye longer, either extinguish'd, as it were, or buried under the Rubbish of Ignorance and Contempt,

Every Thing had it's Beginning: And, 'tis known, that, One of the greatest and most commendable Instances of *Charity*, this Day in the Universe, took it's Rise from an Attempt of this Kind: That is, *the Hotel Dieu* in *Paris*, and the *Apartments* there allotted for the *comfortable Entertainment*, and the *safe Delivery of poor Women*. 'Tis the Fame and Renown of this very *Hospital*, that attracts so many young Gentlemen, I mean, Doctors,

and Students in Physick, Surgeons and others, from all Quarters of *Europe* to *Paris* ; where, vast Sums of *English* and *other Foreign Money*, are merely, upon this Account, annually expended : And happy is the Man that has sufficient Interest to be admitted there. In fine, this is look'd upon to be such a very great *Privilege*, that Money alone is not able to purchase it.

Now, as *Charity is the Mistress of all other Virtues* : What if some of us should live to see the Day, in which such a signal Piece of *Christian Charity* may be begun in *London* ? What if some good Christians, as considerable in *Fortune*, as in *Piety*, should some Day lay the Foundation of such a *commendable, and glorious Work* ? 'Tis true, we have *Hospitals* for all other Sorts of indigent People, and those indeed most superb, and magnificent, and in every respect Superior to others : Only, in this Point of Provision for *poor miserable Women*, in the time of their natural Affliction, when they are in no Case, or Condition, either in one regard, or other, to help themselves ; we have
been

been hitherto and are still deficient ; notwithstanding the excellent good Precedents set before our Eyes in Foreign Countries.

Surely, if such a Thing was once begun here, many good People would chearfully contribute to it ; and I dare say, that, at this time of Day, I mean, in the present most auspicious Reign, when we are blest with a PRINCE, who seeks, and gladly embraces every Opportunity of encouraging *Learning and Ingenuous Arts*; and takes a particular Pleasure in contributing all he can to the Relief of his distressed Subjects: I say, under the gracious Influence of so very happy a Government, as we at present enjoy, I am apt to believe, that no necessary Encouragement would be long wanting, if once undertaken, for promoting of such a truly Christian Work ; a Work, that would transcend and exceed all other Acts of Charity, in that it would extend it self to no less than two Lives, in every one Person admitted to the Benefit of it.

Who

Who knows not that the *Rich Man*, that's close handed to the *Needy*, in his Distress, is guilty of his Brother's Blood? For, he that does not feed him in some measure, murders him, or at least, is accessory to his *Death*. And above all things, we ought to have a tender Regard for the Life of our indigent Neighbour. 'Tis not enough that we don't hurt, but, we must also help and profit one another. We are to relieve the Distressed; to put the Wanderer in his Way, and to divide our Bread with the Hungry: Which, at last, is but doing good to Ourselves; for, we are all *Members of one great Body*; nay, we are all of a *Consanguinity*, form'd of the same *Materials*, and design'd to the same *Ends*. But, the Case is this, we are all so much taken up about *providing for our Heirs*, that we never so much as think *what shall become of Ourselves*. What has the Richest of us all left in Death, but what he has sent to Heaven before hand, by the Hands of the Needy? Who, tho' Necessitous themselves, have it in their Power to make us Rich. What we at this rate could

could bestow upon them, would be but a means of *ransoming Ourselves* with our Money; and turning an *Instrument of Avarice*, into an *Occasion of Mercy*.

But, supposing that; this should never be brought about, or at least that, I should never see it; yet, I'm hopeful that our *Englishmen* may reap no less Advantage from *my private Undertaking*, than from *that* of any particular *Barber-Surgeon* in *Paris*, be he who he will: And, considering that, not One in a Hundred that goes to *France*, gets into any *Hospital*, much less into the *Hotel Dieu*, or gains any farther Advantages, than what he draws from some one, or other *Mechanical Operator*, or *illiterate Practitioner*; I am vain enough to think, that from this time forward, they may do as well at Home; and make as great a Progress in their *Obstetricious Studies* in *London*, as in any other Part of *Europe*. And that, also, at a much less Charge and Expence, than that of Travelling into Foreign Countries, commonly amounts to. Not to speak of the Disadvantage

Disadvantage that the Generality of our *Countrymen* lye under, when they come *there*, in not understanding the Language of the Place ; in which those *pretending Empiricks* are only able to deliver themselves. So that, before they can pretend, or expect, to profit any Thing in *France*, they must either go to School, and learn *French*, or else get their Masters to go to School, and learn *English*.

Now, this being the Case, and it being evident that our Students may reap the same Advantages at Home, as Abroad; and be as amply instructed, both in the *Theoretical Knowledge*, and the *Practical Experience* of this *Art* ; I cannot but believe, that the former may be the more eligible Way, and indeed, best suit the Conveniencies of the far greater Number. These Things, being well weigh'd, together with the Advantages of the considerable Sums, that, by this Means, may be retain'd, to circulate within this Kingdom, which otherwise must needs be spent Abroad ; I cannot help thinking, and indeed believing, that this *Enterprise*

(25)
prize may, in Time, both deserve, and
acquire, its own due Praises, as well
as Encouragements; whatever, the
Detraitor, *Critick*, or *Envioso*, may
suggest to the contrary. These *Heads*
being thus discuss'd; I come, now, of
course, in the next Place, to *the last*
Thing propos'd; namely, to hint up-
on the Method, and touch at the
various Steps that I am about to take,
for Instructing and Qualifying Those,
who shall do me the Honour, to be-
come my *Pupils*.

In speaking to this Point, I shall be
as Brief as possible, not to encroach
too much on your Patience. And
this I shall hint upon, *First*, in *Ge-
neral*; then, in more *Particular*
Terms. In *General* then, we have
instituted a Set of Private *Lectures*,
to be Read, for the future, twice a
Week; to wit, *Tuesday* and *Fri-
day* Evenings, betwixt the Hours of
Five and *Six*; and that in the Au-
dience, and for the Use and Im-
provement of my *Students*, or *Pupils*
only. I suppose, the whole *Course*
may consist of about *Twenty Lectures*;
E and

and that *two Courses* may be sufficient to qualify any studious, and diligent hopeful Man; especially, if he be already instructed, and grounded, in the Anatomical Part. Hence we may conclude, that in, or about, Four or Five Months time, our *sedulous Pupil* may accomplish, and perfect himself in this our *Noble Art of Midwifery*: For, in all these *Lectures*, we shall treat of this *Science*, in the most plain, easy, familiar, brief, and instructive Manner; and that, with all the Candour, and Integrity, that becomes an honest Man. Our *Rules* are all founded, some, upon the clear Judgments of the best *Anatomists*; some, upon the solid Demonstrations of sound *Reason*; and others, upon the certain Dictates of infallible *Experience*.

In all Respects, we shall endeavour, as near as we can, to come up to the *Truth* of all Things relating to our *Business*, without imitating some, in their *Jargon*, or *Imposture*; or following others, in their *Ambages*,
and

and Circumlocutions.) We shall succinctly explain every *Head*; regularly discuss every *Branch*; and, methodically lay open every *Case*, belonging to this particular A R T. Which done, we shall, without any Affectation, or Reserve, candidly lay down, and ingenuously set forth, the most certain, undeniable, and impartial *Instructions*, that, ever yet, have been excogitated, or propagated in Publick; And those also suitable, and adapted to every individual *Case* of *Birth*, that may, or can happen to any *Big-belly'd Woman*, in Life; That so, whether the *Labour* be *Natural*, or *Preternatural*, the Performance of the *Delivery* may be both *Safe*, and *Expeditions*.

And, because, we would sincerely wish to have this always done, I mean, to have all *Deliveries* perform'd not only with all possible convenient Speed; but also, with the greatest Safety, and Security, both to the *Mother* and *Child*; that is, without *risking*, or *endangering the Life of either*: I say, for this just Reason

Reason, and good End, 'tis my Business, upon this Occasion, to confirm, and dilucidate, the Doctrine of *Manual Operation*; as 'tis plainly inculcated in the Book, which I lately publish'd, under the Title of *The Female Physician*; and consequently, 'tis my Duty, to confute and reject the barbarous, and truly inhumane Use of *all Chirurgical Tools*; however Artificial their Edges, or how specious so ever their various Titles may be: As I, at this time, and in the Presence of this *learned Assembly*, for me, at least, and my *Disciples*, disclaim, and explode out of the Practice of *Midwifery*, all Sorts and Kinds of *Instruments* whatsoever, excepting that only, which *Nature* itself design'd; I mean, the *Hand*; which, in all Conditions of *Birth*, whether *Natural* or *Preternatural*, *Dead* or *Alive*, is solely oblig'd, and certainly best serves, according to the *Maxims* of this *learned Profession*, to discharge the Duty of all the *Instruments* in the *Surgeon's Shop*; excepting only in the Case of some *Monster*, or a very *Hydropical Child*; and of these, a Man may practise

tise, an *Age* before he meets with either.

Let no Man take this amiss of me; surely, no *legitimate Son* of ART will, whatever the *spurious Pretenders*, or *illegitimate Branches* of our most *useful, ancient Family* may do. My Views are no ways Mercenary, nor is my Design grounded upon trifling Lucre; and much less is it my Intention to discourage any Man in his Practice; but only, to excite such *mistaken Practitioners*, to habituate themselves to the most eligible, and commendible Method of *Manual Operation* only: That so we may all jointly, in good time, convince this Part of the World also, of what all the *Learned Abroad*, are already agreed in; I mean, the *Utility*, and *Advantage*, as well as the *Ingenuity*, and *Excellency* of this our *Artful Profession*; which no ways depend, as the Illiterate and Ignorant would have it, upon Chance or Hazard, nor upon the dubious Events of Fortune; but, on the Contrary, stands upon

upon as firm a *Foundation*, and as strong Principles of *Certainty*, as most other *Sciences* do; which, however, are still sometimes subject to *Errors* and *Accidents*.

Upon this *Topick* let me not be thought to vend *fictitious Hypotheses*, for *Mechanical Rules*, nor *vain Figments*, for the *Laws of Art*; since I shall take special Care, through the whole *Course* of my *Lectures*, to advance no Point of *Theory*, but what I am able to reduce into *Practice*: And of the Reality of *this*, I shall, as Occasion offers, not only satisfy the Publick, as I have already given full Proof, even here in *London*, on several Emergencies, where I have been Occasionally call'd; but also, in the interim, give those *Gentlemen* who are, or shall be my *Pupils*, ocular Demonstration of the *Certainty* and *Facility* of my *Hands* accomplishing, under *GOD's Direction*, whatever they undertake. And, at the same time, convince them, not only of the Needlessness, and Absurdity of *Instrumental Operation*; but also, of the manifest Hazard

Hazard, and imminent *Danger*, that the *Mechanical Operator* inevitably exposes both the *Woman*, and the *Infant* to, in *Labour*.

These Things being thus, in General, premis'd ; I come now, at length, more particularly, to satisfy this *judicious Audience*, in the regular Method of my propos'd *Initiation*, and *Progress*, with respect to the Point in Hand, of accomplishing and perfecting my *Pupils* in the ART of *Midwifery* : And this Method of mine, consists both of *Theory* and *Practice* ; I say, *First* of *Theory* ; because to run Headlong into the *Practice*, without being previously well grounded, and thoroughly instructed in the *Theoretical Part*, would be *Emperically* to tempt GOD, and his *Providence*. The *Husbandman* that never sow'd, can never expect to reap ; nor can the *Gardener* who never planted, ever expect to gather : And, no more can the *Midwife*, whether Man or Woman, that never was regularly qualified in this *Point*, ever justly hope to perform a happy

happy *Delivery*, especially in Cases of a *difficult Nature*.

But to descend, yet, to more Particulars, it may be ask'd, Wherein the *Theory* of this ART consists? And, What the *Heads* of this *Theory* are, in which I am previously to instruct, and accomplish my *Disciples*? To which I answer, that, these *Theoretical Heads*, consist, as near as I can compute them, in *Twelve Topical Arguments*; or, at least, I shall endeavour to comprehend *them* within this Number: Of which our *Student* must necessarily have, not a *General* and *Superficial Idea*; but a *distinct, special, and perfect Knowledge*. And they are as follow, *viz.*



I. OF

I.

OF the *External* and *Internal Parts*, ministring to *Generation*, and all their *Contiguous* and *Adjacent Parts* : He must also have a competent Judgment of the respective *Substance*, *Nature*, *Connexion*, and *Function* of every One of these, in the Time of *Labour*.

II.

Of the *Pelvis*, commonly call'd the *Basin*, and its *Contents*, together with a just Notion of all its *Bones* ; I mean, their *Form*, *Figure*, *Office*, and *Connexion* ; as also how they are to be discreetly manag'd, in the Time of *Birth*.

III.

Of that truly wonderful Body, the *Matrix*, and its *Vagina* ; as also, a full Knowledge of its *Substance* and
F Structure

Structure, Duty and Function, in the same critical Time ; and, in like manner, I would have him to comprehend well the miraculous Natural *Qualities*, and amazing singular *Faculties* of this incomparable *curious Body*, together with a right Judgment of all its various, peculiar *Properties*.

IV.

Of the *Womb's Impregnation* ; I mean, of the Woman's having conceiv'd, and the Quality of her *Conception* ; whether *Real* or *False*, *Natural* or *Preternatural*. These Things he must perfectly know to discriminate with the most accurate Exactitude ; since a vast many Women suffer by false *Prognosticks* upon this *Head*.

V.

Of the *Posture of the Infant*, as 'tis naturally situated in the *Womb* ; as also, of the Nature and Use of the *Membranes and Waters* ; together
with

with a due and perfect Knowledge of the *Secundine*, and *Umbilical Vessels*; and whatever depends of, or relates to these Things.

Of the various Methods to be taken, and the different Means to be used, for the expeditious Delivery, and
VI.
 Of *Handling* the Woman accurately, or what we call the **TOUCH**; as also a clear Idea, and a full Comprehension of its many various *Uses*, and manifold distinct *Advantages*; and how this **TOUCH** differs in every particular Stage of *Gestation*. These Things must be understood, even to a precise Nicety.

Of the true and genuine *Labour-Pains*, as well as of the Spurious and *Bastard Ones*; the *Wind-Cholick*, the mordacious Acidity of *Humours*, *Tergiversant*, *Contracting*, *Wandering Pains*, and the like; as also, how all these differ in themselves, and are to be
F 2 carefully

carefully distinguish'd, and manag'd,
according to ART.

VIII.

Of the various Methods to be taken, and the different Means to be us'd, for the expeditious *Relief*, and the present *Ease* of the *Labouring Woman*, and her *Babe*; whatever their *Case*, or their *Condition* may be.

IX.

Of the due and proper Method of *Laying the Woman*; and the judicious Manner of *Extracting the After-Birth*; together with all the Heterogeneous, and Preternatural Contents of the *Uterine Cavity*.

X.

Of the dextrous and ingenious Method of *correcting*, and *reducing* a *prolapsed*, an *elevated*, or an *obliquely situated Womb*, to its proper *Center*,

Center, and natural *Place*; however preternaturally it may be dislocated, or disorder'd.

XI.

Of the Cautious, Tender, and Regular Method of *Turning* an ill situated *Infant*, or *Infants*, whatever the Preternatural Posture may be; and extracting It, or Them, safely and securely, either by the *Head*, or *Feet*.

XII.

And *Lastly*, Our ingenuous *Pupil* shall also be instructed in his own *Personal Duty*, as becomes a compleat *Andro-Boethogynist*, or *Man-Midwife*, both to the *Mother*, and the *Child*, after *Delivery*: As also, towards all *Parturient Women*, to whom he may be call'd upon *Critical Con-junctures*.

These

These are the *Theoretical Topicks* that I am to go upon ; and *these* will be the *Subjects* of my future *private Lectures* ; for the most necessary *Instruction*, and indispensable *Qualification*, of all *those* that enter under my *Care*, and *Tuition*.

Finally, I come now to speak to the *Practical Part* of *Midwifery* ; and here it may be also requisite to satisfy this *Judicious Company*, that I, by no Means, think of accomplishing any Man thoroughly, in this our *great Art*, by the Help of *Theory* only ; No ! This is not to be done. 'Tis not enough to read *Books*, and attend *Lectures* ; but, the Judgment must be clear'd up, and perfected, by *Experience* ; and *Experience* can only be attain'd by *Practice* ; as *Dexterity* comes by *Exercise*,

The *Theory* is Good and Noble; and when a Man knows himself to be Master of it, he's wonderfully encourag'd, upon all Occasions; because, he knows the Variety of Resources: But, for all this, when the *Theoretical Knowledge* is join'd with the *Practical Experience*, how undaunted, and resolutely, do we then go on in the Discharge of our *Offices*? How sure, and certain, are we of our proper *Measures* to be taken on every Occasion? And consequently, How Securely do we depend upon, and even positively assert, the happy Events of our *Success*? This I am bold to say; because, I never yet knew a diligent *Midwife*, thus fully endu'd with the essential Qualifications of our *Profession*; but, the GREAT GOD, to whom the Glory of all Things is due, always compleated his own Gifts, and crown'd the Labour of such *faithful Hands*, with the full desired Satisfaction.

Again,

Again, the *Practical Part of Midwifery* is likewise attended with so many various complicated *Circumstances* of Accidental *Difficulties*, that, 'tis altogether impossible for any Person, that never apply'd himself this Way, to conceive, How much it differs from all the *Theory*, that the most ingenious Man can make himself Master of. I shall, therefore, never advise any to hurry themselves precipitately to lay Hands upon the ARK, before they be duly accomplish'd for so Sacred a WORK; lest, like *UZZAH*, they be condignly punish'd for their Temerity.

Here it may be ask'd again, *How*, and after what Manner, then, I propose, thus duly to qualify, and accomplish my *Disciples* in the *Practice* of this ART? Upon this, I must beg leave to tell you candidly, without Scruple, or Ceremony, that I have already, at a great Expence and Trouble, provided a sufficient Number of
proper

proper *Subjects*; that is, of *Pregnant Women*, in the divers *Months of Gestation*: Upon whom, we shall *Occasionally*, perhaps, once a Week, exercise one of the main *Articles*, and most advantageous *Heads*, belonging to this *Science*; that is, the **TOUCH**.

This is such an important *Point*, that *He* who is ignorant of its very *Nicety*, and *Accuracy*, in any *Time of Gestation*, is, in my Opinion, a mere *Novice in the Business of MIDWIFERY*; and much more, then, is he so, who is not able to draw most certain *Conclusions from thence*, in the *Day of Labour*.

I may, with good Reason, take upon me to say, That, the most of all the *Fatalities*, that daily annoy our Ears, proceed meerly, and only, from the Ignorance of the Generality of *Practitioners*, in this essential *Point of Obstetricious Knowledge*. *This*, then, I hope, will be

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allow'd

allow'd to be one effectual *Step* towards the Accomplishment of my *Pupils* in the *Practical Part* of MIDWIFERY.

However, this is not all that I design to do for them; since, as *these Women*, and some *others*, whom I may have Influence upon, fall in *Labour*, the same *Gentlemen*, under my Inspection, shall have the *Performance* of the *Deliveries*, every one in his *Turn*.

At this rate, I flatter my self, that, in Time, I may contribute to the stocking of, not only *London*, but all *Great Britain*, with a Set of as good and expert *Practisers* of MIDWIFERY, as any other *Country* whatsoever, may have to boast of.

By these Means, besides all the *Advantages* formerly enumerated, it may be hop'd, by the Blessing of GOD, they will become Instruments of saving an infinite Number of *Lives*; and

and consequently, of raising up more
Men and Subjects, than usual, for
the Service of their KING and
 COUNTRY.

This may be thought an *Hyperboli-
 cal Way* of speaking; but, *No!* 'tis
 only consonant to what has been al-
 ready set in a clear Light: And,
 as big as it sounds, 'tis as possible,
 as you hear me express it. However,
 with great Submission, and Respect
 to all Men, be it said; I sincerely
 know nothing that should stand in
 the Way of the Success of my great
 and laudable *Proposition*, unless, as I
 have before hinted, the World should
 be pleas'd to think Me, neither of
 sufficient *Worth*, nor *Capacity* for an
Attempt of this *Nature*; for, 'tis a
Labour, which is truly Herculean:
 And; therefore, I shall neither be
 surpriz'd at, nor discourag'd by any
 private Endeavours to disappoint it.
 What shall come to pass, I know not;
 but what may happen, I know.

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It has

It has always been the Fate of new Undertakings, how generously soever they may have been design'd, to meet with Opposition. For this very Reason, I must repeat it, that I could most heartily have wish'd, That this Effort of mine, for the Instruction of those, who will charitably make it their Study to assist the *Fair Teemers*, in the Hour of their Sorrow, had been begun, and carried on, by some more Skillful and Experienced *Artist* : Then, and to Him, should I have cheerfully and readily communicated, what little Knowledge, by my Study, and Experience, I have attain'd.

But, as *Fortune* has pointed me out for a *Beginning of this Kind*, I will freely, rather expose my own Deficiency in some Things, than let any Part of that, which I know may prove Beneficial to my *Fellow-Creatures*, lye any longer neglected. *Virtue* itself, when conceal'd,
is

is no better than a Mine undiscover'd;
 And an honest Man lives not to
 the World, but, to his own Con-
 science.

Now, upon the whole of what has
 been said; I hope, and, indeed, do
 not much doubt, but this Day's *Step*
 of mine, will prompt and encourage,
 Men of greater *Learning* and *Inge-*
nuity, than I pretend to be Master
 of, to become my *Rivals*, in un-
 dertaking, with Me, the Im-
 provement of this most excellent
Theme, and useful ART of MID-
 WIFERY.

In fine, GENTLEMEN, as the
Undertaking I am now engaging my
 self in, is design'd for the Benefit
 of all Men, and should consequent-
 ly be attended with the good
 Wishes of all; so I flatter my self,
 that I need not bespeak the Can-
 dour of this good Company, nor the
 Protection of the *Learned*: They
 cannot fail to encourage every At-
 tempt

tempt towards the Improvement of
Useful Knowledge; and, I dare say,
 GENTLEMEN, you will have no
 Inclination to countenance the Ene-
 mies of so *Beneficial and laudable a*
Practice.

Now, upon the whole of what has
 been said, I hope, and, indeed, do
 not much doubt, but this Day's *De-*
bate will be of great service to our
 Men of greater Learning and *Ex-*
cellence.

F I N I S.
 than I pretend to be Master
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 cannot fail to encourage every At-
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